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Mr. *HARRIS*'s

S E R M O N

On Occasion of the

D E A T H

O F

Mrs. *ANN TROWARD*.  

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MR. HARRIS

S E R R O N



On Occasion of the

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Mrs. ANN TROWARD



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A  
Funeral Sermon  
On Occasion of the  
DEATH  
OF

Mrs. *ANN TROWARD*;

Who departed this LIFE, the 20th of *February*, 1711. in the 60th Year of her Age.

By *Samuel Harris*.

----- *The Righteous shall be in Everlasting Remembrance.* Psalm cxii. 6.

L O N D O N,

Printed for, and Sold by T. *Harrison*, at the  
*West-Corner* of the *Royal Exchange*, in  
*Cornhill*. 1712.

A

# Funeral Sermon

On the Occasion of the

## DEATH

OF

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Who departed this life the 20th of Feb.  
1851, in the 60th Year of her Age.



By Samuel Harris.

The Rightmost Seat be in Following  
Remembrance. Psalm cxli. 6.

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A  
**Funeral Sermon.**

PSALM CXVI. 15.

*Precious in the Sight of the Lord, is  
 the Death of his Saints.*

**I**T has been, and still is, the Custom of many People, to keep an Aniversary Remembrance of their *Birth-Day*; by Calling their Friends together, and making merry with them. We must not condemn this Custom, as absolutely unlawful; but we may venture to pronounce it a very great Vanity, inasmuch as the Beginning of our Life is rather the Beginning of our Sorrows, than of our Joys; and for that reason shou'd be rather remember'd with Condolance, than Mirth. The Ancient Greeks were wont to call a Man's *Birth-Day*, his *ἡμέθλιον*, (*quasi* ἡμεῖς ἄθλων,) *the Beginning of his Conflicts and Troubles*. With a View to this, Solomon, the wisest of Men, declares it to be much less eligible than the Day of our *Death*. Eccl. 7. 1. For this gives a Finishing Stroak to our worldly Sufferings, whereas our *Birth-Day* is an Inlet into them.

We

We have, I confess, some Records in Scripture, of *Birth-Days* kept, and celebrated with Joy; but then they were of Persons of singular Rank and Figure, little (if any thing) below the Dignity and Quality of Crowned Heads, which, doubtless, ought not to be brought as a President for Popular and General Observation, without incurring the Censure of Vanity.

But now the Text in hand seems to point to the Day of *our Death*, as a Day of *Observation*; a Day, which the Almighty Himself sets an high Price upon, if we have the Honour to be number'd with His Saints, ---- *Precious in the Sight of the Lord, is the Death of His Saints.* The Dispensation to them is in Kindness; a Token of Divine Respect, and Honour done them; they are never so precious in the Sight of GOD, as when they commend their Spirits to Him, and give up the Ghost.

There is a Sense, indeed, in which every Man's Death, should be deem'd a Matter of great Weight and Concern; *viz.* As Death is the Destruction of his Being, the Extinction of his Light, and a full Stop put to his further Usefulness in his fixed Station; For surely, there is no Man so sluggish a Drone in the Hive of this World, as to be good for nothing; were he an insignificant Cypher in the Creation of Beings, among whom he is one, he should be soon displac'd, seeing the All-wise Creator of the World has made nothing in vain; every Creature is made to answer some purpose; But now his Death is a kind of Un-making him again, it blows out his Light, and removes him from his Standing in the Sphere of Service, to which he was appointed of GOD, his Maker and Governor.

And further, supposing him to have dy'd *wrongfully*,

*fully*, by Assassins and Murtherers lying in wait for his Life; this makes his Death still more valuable: For this Way of Dying obliges the GOD of Life, to espouse his Cause, and avenge his Blood. Were Murders tolerated in a State, or Nation, and to pass unpunish'd; that State and Country would be soon depopulated: Wherefore, to secure inviolable ev'ry Man's Life, GOD has set Boundaries about it, and has strictly demanded the Blood of the Slain at the Hands of his Murtherer; that his Life shou'd go for that of another's he has taken away.

And if this Sacred Law be not punctually observ'd, the Great GOD of Life will Himself interpose, to take Vengeance on them, who are entrusted with Power to see this Justice faithfully executed. And in case this Trespas becomes Epidemical, the Trespas and Sin of a whole Nation, GOD will surely contend with that Nation, or People, by some sweeping Calamity and Judgment: So He assur'd that wicked Nation of the Jews He wou'd, who unto their most gross and impious Idolatry, conjoin'd the Murder of the Innocent. *Jer. 19. 4. compar'd with Ver. 7. Because they have forsaken me, and have estranged this Place, and have burnt Incense in it unto other Gods, whom neither they, nor their Fathers have known, nor the Kings of Judah, and have filled this Place with the Blood of Innocents. I will make void the Counsel of Judah and Jerusalem in this Place, and I will cause them to fall by the Sword before their Enemies, and by the Hands of them that seek their Lives, and their Carcases will I give to be Meat for the Fowls of Heav'n, and the Beasts of the Field.*

Furthermore, the Death of a Man in a good and honour-



honourable Cause ; Supposing for the Safety and Honour of his Country, the Defence of his Just and Rightful Sovereign, the Preservation of the Rights and Liberties of the Subject, and the Laws and Priviledges of the Nation, whereof he's a Member ; his Death in such a Cause, is, doubtless, to be esteem'd very valuable and precious, both by GOD and Man. Thus the Death of *Abner*, one of *David's* Generals, was bitterly lamented by his Master, and the whole Body of the People. ----- *The King said unto his Servants, Know ye not that there is a Prince, and a Great Man fallen this Day in Israel.* 2 Sam. 3. 38. And inasmuch as that Great Man fell not in the Heat of War ; but by the Treachery of *Joab*, his Adversary ; *David*, on his Death-Bed, gives a strict Charge to *Solomon*, his Son, to take Vengeance on his Murtherer: ----- *Do according to thy Wisdom, and let not his hoary Head go down to the Grave in Peace.* 1 Kings 2. 5, 6. which Instruction, *Solomon*, in a fit and convenient Season, punctually observ'd, and slew the Murtherer at the *Horns of the Altar*.

So that in these, and such like respects, 'tis evident, the Death of every Man is of great Moment and Value ; and therefore, in Scripture Dialect is esteem'd *precious*, or (which is all one) his *Life*, its contrary, is so esteem'd. ----- *I will no more do thee Harm, because my Soul was precious in thine Eyes ;* says *Saul* to *David*, who forbore to slay him, when 'twas in his Power. Again, 2 Kings 1. 13. ----- *O Man of GOD, I pray thee, let my Life, and the Life of these fifty thy Servants, be precious in thy Sight ;* says one of the Captains of *Israel*, whom his Master sent to seize on the good Prophet *Elijah*.

But



But these Things are not under our present Consideration: The Text obliges us to inspect the Matter as peculiar and appropriate to the *Saints*, and that *as Saints*. The Death of other Men, which way soever it happens, is wholly overlook'd; 'tis the Death of the *Saints* only, that's here spoken of, and declar'd to be *precious in the Sight of GOD*. It is so, for,

*First*, GOD sets a Watch and Guard about ev'ry Thing, that may endanger their Life, and threaten them with Death; so that it shall not come near to hurt, or annoy 'em, 'till their Time to dye is come. This is elegantly describ'd in *Psalms* 34. 7. *The Angel of the LORD encampeth round about them that fear him.* In the Midst of an Encampment of Souldiers is the greatest Safety; there can be no Danger 'till the Enemy come, and break up the Camp: We are not near so safe in Towns, or Cities, as there; for Disasters may happen, and lay waste our Dwellings, whereas in a Camp there can be no Danger, 'till the Enemy has broke it up, and put the Soldiers to flight. This, now, is the happy Condition of the People of GOD, they are encamp'd by His Angels; the *Militia* of Heav'n is drawn out for their Safety, and are (as we may say) their *Train'd Bands*.

Accordingly, when the King of Syria sent forth a Troop of Horse, to apprehend *Elisha*, and had surrounded him in *Dothan*; the good Prophet has a Vision of *Chariots* and *Horsemen of Fire* on the Top of the Mountain; these Chariots and Horsemen were the Angels, who appear'd in that Form for the Prophet's Rescue: His Servant, who beheld not this Sight, was struck with Fear; *Alas! my Master* (he crys) *what shall we do?* But on

B

*Elisha's*

*Elisha's Prayer, that GOD wou'd open his Eyes, to see his Master's Safety, and receiving that Blessing he rests contented; as 'tis said, 2 Kings 6. 17. The Lord open'd the Eyes of the young Man, and he saw, and beheld the Mountain was full of Horses, and Chariots of Fire round about Elisha.*

But this may be said to be an Extraordinary Case, we grant it; nevertheless, the Guardianship and Protection of Angels, is a stated Decree of Providence in Favour of the People of GOD, which they may ever expect. *Psalm 92. 11, 12. He shall give His Angels Charge over thee, to keep thee in all thy Ways: They shall bear thee up in their Hands, lest thou dash thy Foot against a Stone.* This Benefit ev'ry One has Claim to, who deserves the Character specify'd in *Ver. 4.* of that Psalm, *of setting his Love on GOD*; i. e. Who makes GOD the Supream Object of his Respect and Love, endeavouring to please, and fearing to offend Him. 'Tis worth our Remark, how this Ministry of the Angels for our Safety, is *there* describ'd, ----- *They shall bear thee up in their Hands*; which do's not only denote our Safety, but signifies the tender Affection of those Blessed Spirits in Effecting it: They are as concern'd for it, as a Mother is for her Child's, which she carries in her Arms. The Appearance of Angels in a Military Dress, like *Horsemen* and *Chariots of Fire*, tho' for our Safety, is yet with Dread and Amazement on our Part; whereas their taking us up in *their Arms*, to defend us from Hurts and Dangers, is the softest and most gentle Conception of their kind Ministry, endearing them to us. In a word, their secret, invisible Arms are ever extended for the Safety, and Defence of the People of GOD.

So

## A Funeral Sermon.

II

So that from this Account of the Matter, 't's manifest, the Death of GOD's Saints is so precious to Him, that He will always take Care, nothing shall endanger their Life, or at least, not invade it, 'till their Time is come, that they must dye.

This way many Valuable Expositors carry the Sense of the Text, as importing the Divine Care and Concern for the *Prevention* of our Death: It must be granted, there are divers Passages in the Psalm, that plainly countenance it; in *Ver. 3.* The Psalmist complains of the *Sorrows of Death compassing him about, and of the Pains of Hell getting hold of him.* And *Ver. 8.* he speaks of his being deliver'd from Death, and from it forms this Conclusion, *Precious in the Sight of the LORD is the Death of His Saints.* q. d. This lyes with such Weight on his Mind, that he will exert himself in an Extraordinary Manner for their Help and Deliverance: There's a Common and General Providence concern'd for all, but One more for them; they are, as we may say, the Darlings of Providence: Others of Mankind are put off with looser and slighter Touches of its Exercise; but as for them, and their Concerns, they lye in its Heart and Bosom.

But I am loath to limit the Grace specify'd in the Text to this Sense and Meaning: Wherefore, I shall proceed to show,

*Secondly,* That as the Care and Providence of GOD, is singularly employ'd for the Prevention of their Death; so supposing they fall by its Stroak, their Death endur'd is very *precious* to Him: Not only their Threatned, but their Actual Death is precious in His Sight.

Now thus it must be, on a Threefold Account.



*First*, The respect which their Death has to our Lord Jesus Christ.

*Secondly*, The respect it has to GOD Himself.

*Thirdly*, In respect to themselves, the Parties dying.

*First*, The respect it has to our Lord Jesus Christ. Hereby, the glorious Atchievements of His Grace are brought to an Head, and in a measure perfected; for whereas one great Design of His Noble Undertaking, by His Incarnation and Sufferings, was to abolish Death; ~~in~~ the Curse of Death, which is its Sting; this Benefit we possess, when we come to dye. We suffer, indeed, the *Pain* of Death, and may, perhaps, have some uneasy Apprehensions of its Approach (as had our Beloved Sister lately departed, at least for a while) yet we are absolutely deliver'd from *its Curse*. Death is untung, it shall do us no Harm.

This Matter is, in some good measure, secur'd while we live; the Everlasting Covenant of Grace and Mercy, has fast hold of all the Redeemed Race of Jesus, the Worshippers of the Lamb, so as that we shall not totally fall away from that Grace of GOD, into which we are receiv'd; tho' notwithstanding there's a great deal of Hazard and Danger in the Case, considering the Fickleness of our Natures, the Imperfection of Grace, the Strength of Temptation, the Snares of this World, and the Vigilance of the Devil; but now at Death, all this Danger, Doubt and Fear, wherewith 'tis attended is quite at an End; this troublesom Scene is then over, *the Bitterness of Death is past*, and *Elijah* like, we drop our Mantle of Frights and Perplexities, as well as other Infirmities, and leave 'em at the Brow of the Hill, while we ourselves ascend



## A Funeral Sermon.

13

to Glory : We carry our Graces with us to Heav'n, but none of our Fears.

There is, I grant, one Branch of the Redeemer's Grace, that still stands out unaccomplish'd at Death ; viz. The Redemption of the Body from the Power of the Grave, into a State of Immortality ; howbeit the first, and almost immediate Design of it, is then fully accomplish'd ; even the Redemption of the Soul.

And as for the Body, tho' it be conquer'd by Death, and subjected to Putrefaction and Rottenness, yet 'tis but for a Season, and lasts no longer than the Resurrection-Day, in which, ----- *The Lord Himself shall descend from Heav'n with a Shout, with the Voice of the Arch-Angel, and the Trump of God, and the Dead in Christ shall rise first. And their Bodies shall be chang'd, and fashioned like to Christ's glorious Body, according to the Working whereby He is able, ev'n to subdue all things to Himself.* 1 Thes. 4. 16. Phil. 3. 21.

And what tho' our Bodies are subjected to Vileness in the noisome Grave, yet they suffer no Pain there ; 'tis but Confinement without Smart or Suffering. And besides, the Spoil and Havock made, will be soon repair'd in the Resurrection-Day ; ev'n in a Moment of Time, or in the *Twinkling of an Eye.*

So then considering this, the *Death of a Saint* must be precious to GOD, inasmuch as the Design of our Blessed Redeemer is answer'd, and His Will fulfill'd, which is, that His People may triumph in *Death*, as having no Power to hurt 'em ; yea, as being rather a Benefit than an Hurt ; a Privilege than a Punishment ; a Blessing than a Curse ; for-- *Blessed are the dead, that dye in the Lord.*

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Secondly, The *Death* of the Saints is precious, as it has respect to *GOD*, and to that sweet and pious Frame of Spirit, which they are in at the Time of their *Death*. Every Christian dying, I grant, is not in the same Frame and Temper, nor yet do's exercise Grace to that Height and Pitch, as himself could wish : Nevertheless, there are Two Graces, which he ever exercises, supposing his *Death* approaching in a slow, and lingering Manner.

1<sup>st</sup>. Resignation.  
2<sup>dly</sup>. Faith.

1. Resignation, that is to say, to the Will of *GOD*. He does not dye in a Rage, or Pett; blaspheming *GOD*'s Name, and cursing himself, and them about him, as is the Practise of many of the wicked; but he sweetly, and in a Child-like Manner devotes himself to his Sovereign's Pleasure. It might, possibly, better suit the Conveniences of his Family, and others his Friends and Acquaintance, might he be spar'd to live; and accordingly, *Hezekiah*-like, he humbly prays for recovering Mercy; but if his Prayer is deny'd, and dye he must, he welcomes the Messenger sent, and says, *The Will of my Heavenly Father be done; let him do with me, as seemeth good in his Sight.*

This is ever his Frame in this dark Dispensation; it must be so, it can't be otherwise; for the Grace of *GOD*, which is his commanding, governing Principle, will lead him to it; if it govern'd him in the whole Course of his Life, even of a sorrowful, tempted, suffering Life, how can it be thought, it should desert him at Death? Intanglements, like *Sampson*'s Cords, may twist about his Arms, and keep him back; but his humble Resignation to  
GOD

GOD will break these Cords afunder, and teach him to say, *The Cup which my Father doth give me to drink, shall I not drink of it?* Who am I, to gainsay his Will? His Will take Place, I consent to dye, I am willing to dye.

And this being his Frame, he makes a Vertue of Necessity, and perfumes his Grave with the fragrant Odours of this excellent Grace. His Death is not Fate, but Choice; yea, a Choice on the Divinest Motive, even the Will of God. There are many Inducements, that may sway with People to desire their Death; but none runs so clear of the Dregs of Selfishness, as this, *It is the Will of God*: Because *He wills it*, therefore, says the Saint, *I will it too*. And thus he dyes like himself, not only *in the Lord*, but *unto the Lord*, according to Rom. 14. 7, 8. *None of us liveth to himself, and no Man dyeth to himself; for whether we live, we live unto the Lord; or whether we dye, we dye unto the Lord, whether we live, or dye, we are the Lord's*. Must not, therefore, his Death be an Offering to GOD of a sweet smelling Savour. But, 2dly, A Christian dying, always dyes in Faith. *These all dy'd in Faith, not having receiv'd the Promises, &c. Heb. 11. 13*. The (all) there, are all the Worthies, mention'd in the preceeding Part of the Chapter; particularly, *Abraham, Isaac and Jacob*, just before spoken of, *They all dy'd in Faith*: The Life they liv'd was a Life of Faith, and as was their Life, so was their Death: Their Faith is commend'd for its Permanency, it held to the End, and remain'd with them to their last Gasps of Breath. But the Apostle has something further in View, than barely Perseverance of their Faith, he withal intends in that Encomium giv'n them, that they dy'd in the Exercise of it, with Reference to that hidden,



den, invisible State, whereinto they were launching. And there are two Things respecting that State, which every departing Saint dyes in the Belief of.

The One respecting *The State of the Body.*

The Other respecting *The State of the Soul.*

1. The *State* respecting *the Body*, is, that tho' it descends to the Pit of Destruction, and there lyes, and moulders to Dust, yet it shall not always continue in that State; yea, it shall not long continue in it, but shall be raised to Life again; a Life more excellent and durable, than what was enjoy'd on Earth; even to a Life of Immortality and Bliss.

This has always been the Faith of the People of GOD, from the Infant-Times of the World to this Day: And, I must say, the firm, unshaken Belief of it, is one main Pillar of Support, to prevent our Sinkings under the Fear of *Death*, and the Thoughts of the Grave; where we moulder away, and have nothing left of our Form and Appearance. This is a melancholy Consideration; and such as to a Person of Spirit, is a great Piece of Mortification and Humbling; nevertheless Faith will teach us to be reconcil'd to it, in that this humbling State of the Body, will e're long be compensated with a glorious Immortality, and put on that Garment of Splendour, as shall equal in Brightness the Sun in the Firmament.

2. The other Object of Faith, is, The State and Condition of our *Departing Souls*: The Exercise of Faith respecting them, is, that tho' by Dissolution from them, we loose our hold of them, and are no further capable to direct and govern them; yet we believe, that God will put them in



in such sure and safe Hands, as shall conduct 'em to the Mansions appointed for 'em: They shall not be Vagabonds, wandering in the Air, but precious Trefaure, committed to the Tutelage and Custody of Angels, to conduct to Glory:

So that we can freely part with them, as knowing in ourselves, in whose Hands we lodge them; ev'n Beings of Might, who are able to cope with all Oppositions, and Resistance made by the Devil, and his Angels: After this manner, all the Saints that have ever dy'd (and had their Senses at Death) have departed to Heav'n; which is a Display of Faith most acceptable to GOD. Once more,

*Thirdly,* The *Death of the Saints* is precious to GOD, as respecting themselves, the Parties dying; in that hereby an Everlasting Period is put to our Sorrows and Sufferings of every kind: Yea, Death is more than that, as it ends our Grief and Sorrows, so it ushers in our unspeakable Joy. Joy of that Nature, that we were Strangers to while tabernacling in Flesh. Oh! surely, if the nearest Approach to GOD, and Communion with Him; if the Vision of His Blessed Face, and Drinking at the Springs of His Love, and that in a State and Place, where neither Sin nor Sorrow, neither Fright nor Danger can have Room to enter, be Happiness and Pleasure; this Happiness and Pleasure, the departing Saint, in his dying Moments, is receiv'd into. In a word, Our dying Day is our Marriage-Day to the Lamb, our Husband, *Christ Jesus the Lord*; which will be Celebrated with infinite Satisfaction and Delight, on the Part of GOD: So that the Truth of this Divine Position, or Declaratjon of Grace, in the Text,

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stands

stands bright in our View. ----- Precious in the Sight of the LORD, is the Death of His Saints.

### A P P L I C A T I O N.

You can't but be sensible, that all I have been speaking touching this Matter, is in a restrictive Sense; I mean, applicable only to one Part of Mankind; viz. the Saints. The Text is wholly silent, respecting the *Wicked*, and *their Death*; but notwithstanding its Silence, by the Rule of Contraries, we may easily calculate what their Death must be, ev'n, hateful, and detestable. *The Wicked are estrang'd from the Womb*; and as they enter the World, so they go out of it, *estrang'd from GOD*.

Instead of being *precious* in Death, they are *vile*; and 'tis a common Dispensation in Providence, so to desert them at Death, that their Vileness shall be manifest to all, who behold them. Observe, pray, how their Case is painted forth *Job 18. 14. His Confidence shall be rooted out of his Tabernacle, and it shall bring him to the King of Terrors. But tho' his Root is pluck'd up, Shall he have no Branches left? No, he shall not. Ver. 16. His Roots shall be dry'd up from beneath, and above shall his Branch be cut off. But shall he have no Name, or Memory behind him, tho' he has no Posterity? No, he shall not. Ver. 17. --- His Remembrance shall perish from the Earth, and he shall have no Name in the Street. But if this be his Unhappy End, Shall he have no Time, or Leisure, to set Things to rights before he goes off? Alas! No. Ver. 18, &c. He shall be driv'n from Light*

*Light into Darkneſs, and chaſed out of the World. They that come after him ſhall be aſtoniſhed at his Day, as they that went before were aſrighted. Surely ſuch are the Dwellings of the Wicked, and this is the Place of him that knoweth not GOD.*

Who, therefore, that reads ſuch Portions of Scripture, and believes 'em, can ſatisfy himſelf, to abide in this State. There is a natural Deſire in moſt People, to make a reputable End, to be ſpoken of with Praise, when they are dead, and gone; but this a wilful, impenitent, hardened Sinner, wedded to his Luſts, in Friendſhip with this World, and an Enemy to his GOD, muſt not think to do: He ſhall dye in a Stink, neither lamented, nor regarded: I pray, GOD open your Eyes, whoſe Caſe this is, and convince you of its Danger, and alſo inſpire you with a fervent Zeal, to ſeek his Favour in the Way of Obedience, and upright Walking in His Sight.

This, Our Dearly-beloved Siſter departed had; GOD had bleſt her with a Conſiderable Portion, and Dividend of Earthly Enjoyments, and of Children to inherit them, after ſhe ſhou'd leave them; howbeit, this was of little Account with her, comparative to the Honour done her, of being One of *HIS Saints*.

As One of *HIS Saints*, She was long convinc'd of the *Necceſſity* and *Uſefulneſs* of that Branch of her Faith and Profeſſion; viz.

#### THE COMMUNION OF SAINTS.



The Sheep of CHRIST must not feed alone, but in Company with the Flock : They never feed so well as when flock'd together. And, besides, there is Danger in Solitude, the Devil, the *Wolf*, and *Destroyer of the Sheep*, watches that Opportunity, to bite and devour. I pray GOD, the Example and Practice of our Deceased Sister, may be instructive to you, who are remiss herein : Have a Care of being left alone in this Open, Exposed World ; for if alone, you are in Danger of Falling ; and if you fall, you have none to lift you up.

Her *Zeal*, and *Affection*, for the Interest of CHRIST, and THIS CHURCH, whereof She was long a Member, was most Conspicuous and Visible, of which She gave Proof, both by her Presence and Purse, as Occasions call'd for them.

And I am not without Hopes, that *That same Spirit* on Her, will continue in Her Off-spring. Oh ! 'Tis a Blessed Thing, when Children inherit the *Vertues* as well as the *Wealth*, of their deceased Ancestors. The *Elect Lady's* Children walk'd in the Truth, as well as their Mother, and this St. *John* intimates was a very Lovely Sight. 2 *John* ver. 4.

And, indeed, were none to succeed in the Steps of their Godly Ancestors, the Church of CHRIST must dye in One Generation : Whereas He has intended otherwise, even, a Continuance of His Church, by a Transfer of the Spirit of the Dead on them that Survive : That *Elijah's* Mantle



Mantle may be left, when his Person is gone ; and be tak'n up by *Elisba*, who was to succeed him.

The LORD grant a Double, yea, a Trebble Portion of the Spirit of *Zeal* and *Concern* for His Glory, on you, Young Men, Her surviving Children ; this, to my Knowledge, lay very near her Heart : She was more concern'd, for your being *GOOD*, than *Great*. And may I crave Leave to say, A Youth without *Grace*, is a sapless, dry, wither'd Stick, fit only to be taken, and thrown into the Fire : Or ( *to speak more accommodate to your Civil Profession and Calling* ) A *Graceless* Youth is like the *Hull* of a Ship in the Sea, that has neither Sail, nor Mast, nor Rudder, nor Anchor, tost up and down with ev'ry Wave of Temptation, and at length, suffers the Fate of Sinking to the Bottom.

Whereas *VERTUE* and *PIETY* is profitable for all Things : It will make You Wise and Discreet ; Modest and Humble ; Vigilant and Sober ; Desirable to all, and a Benefit to many.

Oh ! Young Men, remember your Dying Mother's Charge to you, and practice it. It was on Her Heart, as She told me, Herself, to have enforc'd Her Charge in the very Words of *David* to *Solomon*, his Son : But Her dying Pains encreasing, and Her natural Strength and Vigour being gone, She cou'd not do it.

Wherefore, in Her Stead, I humbly request you, often to read it, and consider it well : It is

is in *1 Chron. 28, 9.* --- *And thou Solomon, my Son, know thou the GOD of thy Father, and serve Him with a perfect Heart, and with a willing Mind, for the LORD searcheth all Hearts, and understandeth all the Imaginations of the Thoughts: If thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever.*

This was Her designed Charge to You, to which, I take Leave to adjoyn my own, as Your and Her Minister; *viz. See, That She miss You not at CHRIST's Right Hand, in the Great Day of JUDGMENT.*




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**FINIS.**

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